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vibrates no longer, or is dissonant, society is ill. In the ages past, much progress has been made. To be sure, society has still its disturbances and its revolutions, but the old spirit of coterie and clanship with its bloody feuds has given place to the spirit of party, which is surely an advance towards social peace and quietude. The dialectic of social logic consists, therefore, in according and equilibrating the diverse or even antagonistic sentiments, and in substituting for them a system more stable by increasing the proportion of sympathetic sentiments at the expense of the antipathetic, which are bound up with them. The most general fact which the history of human society reveals to us is the continual increase of the social group in extent and in depth; family, tribe, city, state, federated dominion, mark the line of progress. The system of social logic tends ever to base itself upon a maximum of love and a minimum of hate. The author touches briefly on loyalty, democracy, war, glory, religion, social unions, national hatred, class hatred, domesticity, friendship, love, morality and urbanity, amusements, recreations, public festivals. Everywhere he sees the advance of that international spirit, that instinct of common desire, common ideas, common hopes, common beliefs, which are agitating humanity more and more as the years go by.

School Statistics and Morals. W. T. HARRIS. *School Review* (Ithaca), Vol. I. (1893), 218-225.

In this paper the United States commissioner of education tells us what the late census has to say of the relation of education to morals. Dr. Harris thinks that while the claim that the number of convicted criminals has increased must be allowed in face of the facts, the fostering of honesty, truth, temperance, fortitude, thrift, etc., in the schools has had a large share in producing the favorable moral and industrial conditions existing in the state giving the largest amount of schooling to each inhabitant.

Interesting from another point of view is W. Addis' paper: "Ten Years of Education in the United States," *Ibid.*, 339-353. Here statistics of taxation, salaries, attendance are considered.

The Psychological Basis of Social Economics. L. F. WARD. *Proc. Amer. Ass. Adv. Sci.*, XLI. (1892), 301-321.

The author's conclusion is that "the advent with man of the thinking, knowing, foreseeing, calculating, designing, inventing and constructing faculty, which is wanting in lower creatures, repealed the biologic law or law of nature, and enacted in its stead the psychologic law, the law of mind." The old political economy is true only of irrational animals, and is altogether inapplicable to rational man.

The Relation of Economic Study to Public and Private Charity. J. MAVOR. *Annals Amer. Acad. Polit. a. Soc. Sci.* (Phila.), IV. (1893), 34-60.

This is the inaugural address of the new professor of political science in the University of Toronto. Professor Mavor discusses at some length Le Play, who, in 1829, began the series of family monographs, and General Booth, whose life and labors amongst the poor of London are called upon for many illustrations. The use of economic students lies in their investigation and interpretation of conditions and facts. What we need in the study of economics to avail us in practical affairs is insight, insight, and always insight. It should not be said: "You are disobeying the

laws of political economy," but "You are disregarding the lessons of history"—it is mainly from disregarding the plain lessons of history, frequently from ignorance of these, that men go wrong in political action.

L'Education Nationale. FRANCK D'AVERT. Rev. intern. de l'Enseignem., 13me Année (1893), 308-320.

National education, says the author, is education given by the nation; its nature, its sphere, are vast problems of public pedagogy, requiring careful investigation. To arouse and to develop the national conscience in the child is a species of education which belongs peculiarly to the state, and to the state alone. At his birth three concentric circles surround the child—the family, the church, the state. Between the family education, which forms the "enfant de la maison," and the moral (religious or lay) education, which makes of the child a member of humanity, comes necessarily the national education, which makes of the individual a citizen. This last the state alone is fit to give. Upon this topic M. d'Avert writes the rest of his article.

Anthropometry as Applied to Social and Economic Questions. C. ROBERTS. *Humanitarian* (London), III. (1893), 422-429.

After referring to the anthropometric investigations of various races, of children and the sexes at various ages, etc., Dr. Roberts treats of the application of anthropometry socially and economically—the endeavor to determine whether England is stationary, improving, or degenerating physically; the physical conditions of the various classes, etc. The government returns show during the forty years from 1833 to 1873 a decided gain in stature and weight of factory children; the physical condition of men offering as recruits has greatly improved; while the statistics of the Friends' School at York, extending over twenty-seven consecutive years, indicates a like improvement in the better classes of the population.

Geschichte des Armenwesens im Kanton Bern von der Reformation bis auf die neuere Zeit. KARL GEISER. Ztschr. f. schweizerische Statistik (Bern), 29 Jahrg. (1893), 532-591.

A brief and interesting sketch of the condition of the poor and their relief in the last three centuries and a half in the canton of Bern.

A Study of Omaha Indian Music. By ALICE C. FLETCHER. Aided by Francis La Flesche. With a *Report on the Structural Peculiarities of the Music.* By J. C. FILLMORE, A. M. Archaeological and Ethnological papers of the Peabody Museum, Harvard University, Vol. I. No. 5.

When first hearing Indian music, it is difficult to penetrate the noise and hear what the people are trying to express. The noise of their drum affects us as the hammers of the piano do an Indian when their songs are rendered thereon. Below the noise is finally discovered matter worthy of study and record. The first studies were crude and I was more inclined to distrust my ears than my theories. During the investigations, an illness came on. While attended by Indian friends, they would frequently sing softly and with no drum. The beauty and sweetness of the songs were thus revealed. The return of health was celebrated by customary ceremonies and music which bespoke the kind inner life of the Indian. Then I ceased to trouble about scales, rhythm, etc., and